THE REFORMED

PRAYER BOOK:

IN WHICH THE MORNING SERVICE IS DIVIDED, AND THREE DISTINCT MORNING SERVICES MADE INSTEAD THEREOF; THE SERVICES FOR BAPTISMS, MARRIAGES, AND BURIALS, AND THE CHURCH CATECHISM REVISED, AND THE OBJECTIONABLE PARTS OF THEM OMITTED.

BY THE

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"Let all things be done decently and in order."—1 Corinthians xiv. 40.

"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."—Matthew vi. 7.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Timothy i. 13.

SIXTH THOUSAND.

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JOHN CHAPMAN, 121, NEWGATE STREET;
AND SAMUEL GIBBS, 5, UNION STREET, BATH.

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EXTRACT FROM THE PREFACE TO THE AMENDED PRAYER BOOK OF 1662.

It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting, any variation from it. The particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient.

CONCERNING THE SERVICE OF THE CHURCH.

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service.

PREFACE TO THE REFORMED PRAYER BOOK.

Encouraged by such confessions as are contained in the preceding passages of the possibility of error, and the importance of occasional alterations, and being impressed with the conviction that to the want of such alterations, during the last 180 years, may be ascribed the heresies of Puseyism, so flattering to the pride and self-importance of the clergy, and so hurtful to the people deluded by them, the author has endeavoured to carry on that work of the first Reformers, which, owing to the peculiar circumstances of the times, was left incomplete. And although it may be the province of Ministers of State and Dignitaries of the Church to bring about "such changes and alterations as the exigencies of the times and occasions may render necessary or expedient," yet it must be through the representations of the clergy, who have practical experience of the evils complained of, and who have leisure to devise suitable remedies, that prelates and statesmen are most likely to see such changes and alterations to be necessary and expedient. And, therefore, as one of the many hundreds and probably some thousands of clergymen, who feel aggrieved with certain parts of the services which they are called upon to perform, the author trusts he shall not deserve the charge of presumption, if he commends the present alterations to the candid consideration of all who may notice them, and if he expresses an earnest hope that in due time, he and others likeminded, may be permitted to adopt in their respective churches "The Reformed Prayer Book."

The reasons for the changes which are made in the Reformed Prayer Book may be seen in the following pamphlets by the same author, each of which weighs, with an envelope, less than half an ounce.

Practical Suggestions on Church Reform.....11th Thousand .. price Twopence.
Clerical Conformity and Church Property .....17th Thousand .. price Twopence.
The Second Reformation ....16th Thousand .. price Twopence.
Observations upon the Diocesan School Return....25th Thousand .. price Twopence.
What David Did:—A Reply to the Queen's Letter..25th Thousand .. price Twopence.

Sold by Charles Gilpin, 5, Bishopsgate Street, Without; John Chapman, 121, Newgate Street, London; and Samuel Gibbs, 5, Union Street, Bath.

THE ORDER FOR

MORNING PRAYER ON THE FIRST SUNDAY IN THE MONTH.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li.17.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The following Absolution, or declaration of pardon to the truly penitent, shall be pronounced by the Minister alone standing: the people still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,* Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against

us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then the Psalms, from the Bible version, as they are appointed.*

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus.

¶ *Note, That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, or the Second Lesson.

Te Deum Laudamus.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that the foling Psalm:*

Jubilate Deo. Psal. c.

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song, *&c. &c.*

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing.*

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; the third day he arose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence

he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; the Resurrection of the body, And the life everlasting. Amen.

¶ *Then the Minister shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Minister. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, the second for Peace; the third for Grace to live well; all kneeling.*

¶ *After the Collect shall follow the Epistle and Gospel; and then the following prayers.*

The second Collect, for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Prayer for the Queen's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen Victoria; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless Adelaide the Queen Dowager, the Prince Albert, the Prince of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *Then shall follow the Prayers for the Parliament, and for all conditions of men; and the General Thanksgiving.*

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE ORDER FOR

MORNING PRAYER ON THE SECOND SUNDAY IN THE MONTH.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

Dearly beloved Brethren,*—Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy scripture; forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation but that is, or may be, drawn out of that fountain of truth. Therefore as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture. And as drink is pleasant to them that be thirsty, and meat to them that be hungry; so is the reading, hearing, searching, and studying of Scripture to them that be desirous to know God or themselves, and to do his will. Let us therefore search for the well of life in the books of the Old and New Testaments, and not run to the dirty puddles of men's tradition, devised by men's imagination, for our justification and salvation. Whatsoever is required to the salvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn knowledge. He that is hard-hearted and an obstinate sinner, shall there find everlasting torments, prepared of God's justice to make him afraid, and to soften him. He that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort. If it shall require to teach any truth, or reprove any false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort or to exhort, all these things we may learn plentifully from the Scriptures. These books, therefore, ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. This word whosoever is diligent to read, and in his heart to print that which he readeth, the great affection to the transitory things of this world shall be diminished in him, and the great desire of heavenly things shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of heart, and also of life and conversation, as continual reading of God's word. For that thing, which, by continual reading of Scripture, and diligent searching of the same, is deeply printed and graven in the heart, at length turneth almost into nature. And moreover the effect of God's word is to comfort the hearts of them that diligently read it, and to encourage them to perform that which, of God, is commanded. It teacheth patience in adversity, in prosperity humbleness;—what honour is due unto God, what mercy and charity to our neighbour. It sheweth to whom we shall look for help in all perils, and that God is the only giver of victory in all battles and temptations of our enemies, bodily and ghostly. And in reading of God's word, he most profiteth not always that is most ready in turning of the book or in saying of it without the book, but he that is most

* This exhortation is abridged from the first homily, written by Archbishop Cranmer.

turned into it; that is most inspired with the Holy Spirit; most in his heart and life altered and changed into that thing which he readeth; he that is daily less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that, forsaking his old and vicious life, daily increaseth in virtue more and more. There is nothing that more maintaineth godliness of the mind than the reading or hearing of God's word, if it be joined to a good affection to know and to follow God's will. For without a single eye, pure intent and good mind, nothing is allowed for good before God. And, on the other side, nothing more darkeneth Christ and the glory of God, nothing bringeth in more blindness and all kinds of vices than doth the ignorance of God's word. Let us, therefore, thank God heartily for this his great and special gift; and let us pray to God, the only author of these heavenly studies, that we may speak, think, believe, live and depart hence, according to the wholesome doctrine and verities of them. And, by that means, in this world we shall have God's defence, favour, and grace, with the unspeakable solace of peace and quietness of conscience; and after this life we shall enjoy the endless bliss and glory of heaven. Which that he may grant us all, that died for us all, even Jesus Christ, let us all unite in fervent prayer;

¶ *A Prayer to be said by the whole Congregation, after the Minister, all kneeling.*

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thy anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

Then shall the Minister alone, offer the following prayer.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

Then shall be read the Psalms in order as they are appointed, then the first Lesson of the Old Testament, and after that the following Psalm.

PSAL. 19. *Cœli enarrant.*

1 The heavens declare the glory of God; and the firmament sheweth his handywork, *&c. &c.*

Then shall be read the Second Lesson out of the New Testament; and after that the Psalm following:

PSAL. 23. *Dominus regit me.*

1 The Lord is my shepherd; I shall not want, *&c. &c.*

Here followeth the Litany.

O God the Father, of heaven: have mercy upon us miserable sinners, *&c. &c.*

Before the Prayer of St. Chrysostom shall be read the Collect of the day, and afterwards the Epistle and Gospel; and A Prayer for Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE ORDER FOR

MORNING PRAYER ON THE THIRD SUNDAY IN THE MONTH.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant O Lord: for in thy sight shall no man living be justified. *Psalm* cxiii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

Dearly beloved brethren,—*There is no doctrine so necessary in the Church of God as the doctrine of repentance and amendment of life. And verily the true preachers of the gospel have always in their godly sermons joined these two together. Now there be four parts of repentance; the first is, contrition of heart; for we must be earnestly sorry for our sins, and we must unfeignedly lament that by them we have so grievously offended our most bounteous and merciful God, who so tenderly loved us, that he gave his only begotten Son to die a most bitter death for our redemption. And verily this inward sorrow and grief being conceived in the heart for the heinousness of sin, if it be earnest and unfeigned, is as a sacrifice to God, as the holy prophet David doth testify, saying, *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.* The second part of repentance is, an unfeigned confession of our sins unto God. Hereunto doth pertain the saying of David, *I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.* These also are the words of John the Evangelist, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The third part of repentance is faith, whereby

* This address is abridged from the Homily on Repentance.

we do take hold upon the promises of God touching the free pardon of our sins; which promises are sealed up unto us with the death and bloodshedding of his son Jesus Christ. For what would it profit us to be sorry for our sins or to confess our offences unless we do steadfastly believe and be fully persuaded that God, for his son Jesus Christ's sake, will forgive us all our sins? The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that do truly repent must become altered and changed; they must become new creatures; they must be no more the same that they were before. And therefore thus said John the Baptist unto the Pharisees and Sadducees that came unto his baptism: *O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.* We have the Ninevites for an example, who at the preaching of Jonas did not only proclaim a general fast, but they all did turn from their evil ways. But above all other, the history of Zaccheus is most notable: for being come unto our Saviour Jesus Christ, he said, "*Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.*" Here we see that after his repentance he was no more the same man that he was before. So far from continuing in his unsatiable covetousness, or taking aught away fraudulently from any man, he was most willing to give away his own, and to make satisfaction unto all them unto whom he had done injury and wrong. Let us, therefore, hearken to the voice of Almighty God, when he calleth us to repentance; let us not harden our hearts as such men do who abuse the time given them of God to repent, who turn it to continue their pride and contempt against God and man, who know not how much they heap God's wrath upon themselves, for the hardness of their hearts, which cannot repent at the day of vengeance. When we have offended the law of God, let us repent of our straying from so good a Lord. Let us confess our unworthiness before him; let us trust in God's free mercy for Christ's sake for the pardon of the same; and from henceforth let us endeavour to walk in a new life, whereby we may glorify our Father which is in heaven, and bear in our consciences a good testimony of our faith; so that at the last, we may obtain the fruition of everlasting life, through the merits of our Saviour. Ye, therefore, that do truly and earnestly repent you of your sins, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and make your humble confession to Almighty God, saying after me—

¶ *Then shall this general Confession be made by the Minister, both he and all the people kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, or deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee, In newness of

life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister stand up, and turning himself to the people, pronounce this Absolution.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall be read, from the Bible version, the Psalms in order as they are appointed, and afterwards shall be read distinctly with an audible voice the First Lesson; taken out of the Old Testament.*

¶ *Then shall be sung or said the following Psalm.*

Psalm 95.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that the following Psalm.*

PSAL. 8. *Domini Dominus noster.*

1 O Lord our Lord, how excellent is thy Name in all the earth: who hast set thy glory above the heavens! *&c. &c.*

¶ *And after that, these prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer;*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law, *&c. &c. And after the Tenth Commandment*—"Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee."

¶ *Then the Minister shall say, hear also what our Lord Jesus Christ saith:*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Let us pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall follow this Collect for the Queen, the Minister standing as before, and saying,*

Let us pray.

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech

thee so to dispose and govern the heart of Victoria thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying,* The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the —— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel, (the people all standing up,) saying,* The holy Gospel is written in the —— Chapter of —— beginning at the —— Verse.

After which done, the Minister shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy servant Victoria our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear: beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *The order for Evening Prayer for the 1st, 2d, and 3d Sundays in the month, may be the same as the order for Morning Prayer for each of those Sundays respectively, with the following exceptions:—*

1. *The Epistle and Gospel to be omitted.*
2. *The Lessons and Psalms appointed for the Evening Service to be read.*
3. *After the first Lesson, the 98th Psalm is to be read, and after the second Lesson, the 67th Psalm.*
4. *After the Collect for the day shall follow,*

The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy

commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

The third Collect, for Aid against all Perils.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *For the fourth Sunday in the Month, and for the fifth when it occurs, any one of the preceding Services may be used at the discretion of the Minister.*

¶ *The third Morning Service is not to be used when there is a Communion.*

¶ *The Psalms or Hymns which shall be sung by the Choir to be at the discretion of the Minister.*

¶ *The Minister may use an extemporary prayer before and after the Sermon.*

THE MINISTRATION OF

PUBLIC BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's visible Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own dedication to God in his Baptism. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *Then shall the Minister say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; and grant that *this Child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the child into his hands, and shall say to the friends of the child,*

Name this Child.

¶ *And then naming it after them, he shall dip it in the Water, or pour water upon it, or sprinkle it, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall say,*

We receive this Child into the congregation of Christ's flock, in the hope that hereafter *he* will not be ashamed to confess the faith of Christ crucified, and

manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the friends of the child.*

Ye must remember, that it is your parts and duties to see that *this Infant* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

A CATECHISM.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I believe in God the Father Almighty, Maker of heaven and earth: *&c. &c.*

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth all the elect people of God.

Question.

Tell me how many Commandments there be.

Answer. Ten.

Question. Which be they?

Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt have none other gods but me.—[*Here follow the remaining Commandments.*]

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice or hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our

heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that he needful both for our souls and bodies; and that he will be mercifuf unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness.

Question. What is required of persons who desire to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *The Minister and Clerks meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms, following.*

Psalm 39.—Psalm 90.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

Now is Christ risen from the dead, and become the first-fruits of them that slept, &c., [*to the end of the Chapter.*]

¶ *When they come to the grave, while the Corpse is made ready to be laid into the earth, the Minister shall say, or the Choir shall sing:*

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

Forasmuch as is hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased *Brother*, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general Resurrection, in the last day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the Earth and the Sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed like unto his own glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung.*

I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Minister shall say.*

Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then the Minister shall say one or both of the following prayers, at his discretion.*

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE FORM OF
SOLEMNIZATION OF MATRIMONY.

¶ *First the Banns of all that are to be married together by banns, must be published in the Church three several Sundays, during the time of Morning Service or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson: the Curate saying after the accustomed manner,*

I Publish the Banns of Marriage between *M.* of — and *N* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking.

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing, the Man on the right, and the Woman on the left, the Minister shall say,*

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, or lightly, but reverently, advisedly, soberly, and in the fear of God; into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *If no impediment be alleged, then shall the Curate say unto the Man,*

M.—Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,* I will.

¶ *Then shall the Minister say unto the Woman,*

N.—Wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,* I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth,

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book. And the Minister, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand, and leaving it there, they shall both kneel down: and the Minister shall say,*

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and the covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and joining of hands; I pronounce that they be Man and Wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Minister shall add this Blessing.*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

S. GIBBS, PRINTER, BATH.